The Work of God in Micronesia.

1852–1889.

An Historical Sketch.

BY

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PREFATORY NOTE.

In the year 1883, Rev. Robert W. Logan, prior to his return to his mission, wrote the following sketch of the work of God among the islands of Micronesia. It is a clear though brief record of the mission from its commencement until the year 1883. The story cannot be improved, and yet it needs a supplement to bring it down to the present time. It is therefore printed as Mr. Logan wrote it, with an Appendix containing the later history. The only fault in Mr. Logan's record is that he hides his own personality so that no one would know the part he and his wife have had in the prosecution of the work. In a note to the previous edition of this sketch, Dr. Haydn said: —

"Simple justice requires that something be said. Mr. Logan, with his wife, both of Ohio and of Oberlin College, went to Micronesia in 1874, and were located in Ponape, one of the Caroline Islands. Three years later, while still engaged in the work of that station, he was appointed to learn the Mortlock language by the aid of natives from the islands of that group, then in the schools at Ponape. He was thus occupied for two years. In November, 1879, he and his wife were transferred to Oniop, of the Mortlock group, where they remained thirteen months. Like others before them on these low coral islands, they suffered from poor and insufficient fare, their supplies running low, as the *Morning Star*, delayed by Pacific calms, lingered on its way with the longed-for necessaries of life. Forced to leave to save life, they went first to Ponape, and, some months later, to New Zealand, on a little schooner of sixty tons. They, with two children, were seventy-nine days at sea, and for a long time on short rations. The story of this tedious voyage, in cramped quarters and with poor health, is one not likely to be forgotten by those who are familiar with its graphic and pathetic recital."

Reaching this country in 1882, Mr. Logan, to the surprise of himself and his friends, recovered his health so that with his family he returned to Micronesia, taking up their residence at Anapano in the Ruk Archipelago, where they labored together with great zeal and success until Mr. Logan was again prostrated by sickness, dying at Ruk, December 27, 1887. Seldom has a missionary fallen who was more beloved or more missed. Mrs. Logan, after her husband's death, was constrained to come to the United States to care for her children, but she has again returned to Ruk to have charge of the Girls' School, which she had established there. A brief account of the progress of the work from 1883 to 1889 will be found in the Appendix.

E. E. S.

Missionary Rooms, Boston, February, 1890.

MICRONESIA.

CHARACTER OF THE ISLANDS.

The islands of Micronesia lie along the equator, and a little west of the meridian on which the world's day begins. The Micronesian Christians have finished their Sabbath worship, and fallen asleep under the shelter of their thatched cottages beneath the cocoa-trees, before Christians in America have begun the services of the day.

Micronesia is a sub-division of Polynesia, the generic name for the myriad islands scattered over the broad Pacific Ocean. It is composed of four groups: the Gilbert or Kingsmill Islands, which lie on both sides of the equator, and a little beyond the 180th meridian; the Marshall or Mulgrave Islands, subdivided into the Radack and Ralick chains; the Caroline; and the Ladrone Islands. The three former groups only are missionary ground, as the Ladrone Islands are a Spanish penal colony, and the native race is extinct.

The islands of Micronesia are in the great coral belt — the Gilbert and Marshall groups being exclusively of coral formation — and lie in the Caroline Archipelago, which stretches over the sea a distance of two thousand miles from east to west. Many of the atolls, or coral islands, enclose lagoons from ten to fifteen miles broad, and from twenty to thirty miles long.

The climate of Micronesia is a never-ending summer; never so hot as the hottest summer days in America, and never cold enough to cause chilliness. The greatest range of the thermometer experienced during a residence

of several years on Ponape, one of the Caroline group, was thirteen degrees — from 74 degrees to 87 degrees in the shade. On some of the islands the rainfall is excessive, on others but moderate.

THE INHABITANTS.

The islands of Polynesia are inhabited by two races of people: brown and black. The brown are found on the Sandwich Islands, the Marquesas, the Society and the Samoan groups, the Hervey, and New Zealand. To this race belong the inhabitants of Micronesia. The Melanesians, found on the Fiji Islands, New Caledonia, the New Hebrides, the Loyalty and Solomon groups, New Britain, and New Guinea, are akin to the African, having the woolly hair and the physiognomy of the negro races. They are lower down in the scale of civilization than their brown neighbors, being, as a rule, cannibals, fierce, warlike, treacherous, and intractable. It was among these people that John Williams, Bishop Patteson, the Gordons, and other misssionaries, lost their lives. But, degraded as they are, the entire history of Christian missions can show no greater transformation than has taken place on the Fiji Islands, as the result of English Wesleyan missions.

The islands inhabited by the black Polynesians enter like a wedge among those inhabited by the brown race, the apex being the Fiji Islands. The accepted theory, until recently, has been that the brown Polynesians belong to the Malay race. Later investigations, by Judge Fornander, of the Hawaiian Islands, and certain German scholars, render it probable that they may be a branch of the Caucasian race. It is thought that by means of their languages, traditions, and mythologies, the Polynesians can be traced back from their present abode, step by step, through the island groups of the Pacific

and Indian Oceans, to the Indian Peninsula, and onward to the central tablelands of Asia, whence the Caucasian races, in the beginnings of history, emigrated westward and southward. In those groups in which the different islands are near enough to allow of communication, even though comparatively infrequent, there is usually a common language; where widely separated, different languages have been developed. Most of the various dialects abound in vowel sounds, two consonants rarely coming together in the middle of a word, and all words ending in vowels.

RELIGIOUS BELIEFS.

Religious beliefs and observances varied with different groups, yet had certain characteristics in common. The people were not idolaters. They believed in the existence of spiritual beings, whose power they feared and whose anger they sought in many ways to avert. But we never found any conception of a *supreme* Deity, or a belief in one Spirit surpassing all others in power. They believed that the spirit of man survived his death, and lived on in one of two places, or states, one more desirable than the other, but with no difference based on clearly-defined desert, or moral character. They recognized the fundamental distinction between right and wrong, and the binding force of most of the Decalogue, when it was presented to them.

On some of the islands there was a regular priesthood, with rites of worship; on others, little more than certain superstitious observances. They prayed to spirits, and offered gifts and oblations. Their traditions and mythologies were usually only a confused jumble, and their religious beliefs seemed to have little influence on their character. Christianity has to overcome rather the inertia and the opposition of wicked hearts, than any firm adherence to their beliefs.

MISSIONARY WORK.

The missionary work among the islands lying south of the equator is carried on by various English societies, the London Missionary Society taking the lead. The islands north of the equator are the field of the American Board, no other society occupying any portion of the field.

Our work in Micronesia was begun in 1852, the pioneer band consisting of Revs. Benjamin G. Snow, Luther H. Gulick, M. D., and Albert A. Sturges, with their wives, and two Hawaiian families. Ponape and Kusaie, of the Caroline Islands, were occupied. From two to six families of white laborers have been at work in the various groups for thirty years. The night of toil was long, but the morning at length began to dawn. The confidence of the natives had to be won, their languages acquired and reduced to writing, and the Scriptures translated. Homes, churches, and schoolhouses were built. The people were given the rudiments of an education, and taught the vital truths of Christianity. Churches were gathered and instructed, and native youth were trained to become teachers and pastors at home as well as foreign missionaries in the islands beyond. At the beginning, the people were savages, having, on some of the islands, the vices and diseases of civilization superadded to their own. Now, at the end of these thirty years, "what hath God wrought"? [1]Five languages have been reduced to writing, and schoolbooks prepared and printed in all of them. From fifty to one hundred and fifty hymns have been translated, or composed, and set to music. Books of Bible stories and catechisms have been prepared, and portions of the Scriptures translated. The whole New Testament has been put into two of these dialects, and in one — that of the Gilbert Islands — it has already reached the fourth

[1] See page 21.

edition. Twenty-nine different islands are now occupied, and on fully half of them heathenism has disappeared. More than twenty native preachers have been raised up, of whom the majority are doing faithful and effective work. There are about forty organized churches, with a membership, it is estimated, of nearly thirty-five hundred.

THE GILBERT ISLANDS.

The Gilbert Islands lie on both sides of the equator and a little beyond the 180th meridian. They are sixteen in number, with a thin soil, scanty rainfall, and limited vegetation. The cocoanut-palm thrives here, as well as the *pandanus*, or screw-pine; but almost nothing else which can furnish food for human beings. Advocates of a meagre diet, as conducive to health, might do well to emigrate to the Gilbert Islands. If they survive the experiment, their testimony will be interesting; possibly, however, a little "thin." The same language is spoken on all of these islands. The people are naturally hardy, savage, and quarrelsome. They wear very little clothing, and men were frequently seen entirely naked. The bodies of the men are often covered with scars, and no dandy is more proud of his rings and jewels than are these men of the unsightly scars which indicate their prowess. While not cannibals in the same sense as were the Fiji Islanders, yet it is said that on some of the islands there is probably not an adult male who has not tasted human flesh.

The only water fit to drink on all coral islands is rain-water. Missionaries living on the Gilbert Islands are obliged to depend almost entirely upon foreign food, which is never perfectly fresh, and always preserved with difficulty. Rev. Hiram Bingham, Jr., with his devoted wife, began work here in 1857, and labored on alone, with their Hawaiian helpers, until 1874. Fre-

quently they were obliged, in self-preservation, to flee for a season to a more salubrious clime; until, at last, utterly broken in health, they were compelled to take up their residence at Honolulu, where they still continue their labors of love among Gilbert Islanders who have been brought to Hawaii as laborers. The days of martyrs and heroes of faith are not yet past.

Rev. H. J. Taylor, son of "Father Taylor" of the Madura Mission, — like Mr. Bingham, born in the mission field, — went with his young wife to the Gilbert Islands, in 1874, to reinforce Mr. Bingham; but before she had been on Apaiang six weeks, Mrs. Taylor died of fever, and was buried under the cocoa-trees. A few months later, Mr. Bingham was obliged to flee for his life to Samoa, and then to Auckland. Mr. Taylor was left alone with his infant son. He acquired the language, won the confidence of the natives, and labored most effectively for two years, when he, too, was compelled to flee for his life. After some years spent in America, — having recovered his health, and married again, — he returned to the field with Rev. A. C. Walkup and wife, only to lay his second wife beside her sister. And now, with his three motherless children, he is compelled to retire from the work. Mrs. Walkup's life was only saved by her going to Kusaie, and ultimately to her old home in Kansas. Hence the Board has been constrained reluctantly to withdraw its missionaries from the Gilbert Islands, taking them seven hundred miles to Kusaie, a high, fertile island, the easternmost of the Caroline group. Here, also, the Gilbert Island youth will be brought and, amid beautiful surroundings and in a much more salubrious climate, will be trained to carry on the work among their own people, in connection with Hawaiian missionaries. The lives of the missionaries on the Gilbert Islands have often been in danger; they have sowed in tears and with long waiting; but their labors

and sacrifices have not been in vain in the Lord. The *Morning Star*, on her trip in 1883, found three hundred candidates for baptism on one island, two hundred on another, while on a third, an island where a few years ago even the *Morning Star's* boat dared not land, the people were found anxious to be taught.

THE MARSHALL ISLANDS.

The Marshall Islands lie northwest of the Gilbert, and are very numerous, the atolls lying like great strings of green beads on the surface of the water. We have here a fine, athletic race, speaking a different language, more skilful in various handicrafts, less savage, yet bold and warlike, not hesitating in former times even to attack large vessels. The Gilbert Islanders are a very intemperate people, while the Marshall Islanders, until foreigners had corrupted them, had no taste for intoxicants.

The work, begun here in 1857 by Rev. Edward T. Doane and Rev. George Pierson, M. D., has been carried on principally by Rev. B. G. Snow and Rev. J. F. Whitney, with their wives. Rev. E. M. Pease, M. D., who served through the war of the Rebellion as surgeon, and later in the regular army, with his wife and Miss L. S. Catheart are now the only laborers in this field.[1] Their home is on the beautiful island of Kusaie, where, through the training-school, they are raising up laborers who are to do the work of this field. The work moves slowly on, but enough has been done to give bright hopes for the future.

THE CAROLINE GROUP.

This group is composed of many islands, five only being high ground, namely: Kusaie or Strong's Island, Ponape, Ruk or Hogolu, Yap, and Pelew. The inhabitants are, probably, of mixed origin. We find here

[1] See page 18.

languages in which words often end in consonants. On some of the islands the people are woolly haired; many of them have faces decidedly Chinese or Japanese. The islands are much more widely scattered than those of the Marshall and Gilbert groups. Hence, while one language is spoken on all the islands of each of the latter groups, we already know of six different languages in the Caroline Archipelago; and a more thorough exploration of the western portion will probably reveal one or two more.

In these islands we have specimens of every kind of coral reef. Kusaie has a fringing reef, only here and there detached from the shores. Ponape has a most beautiful specimen of the barrier reef, being entirely encircled by one which is separated from the island by from two to eight miles of water. Through this reef there are several passages, and, when once within, the largest vessels might sail two thirds around the island in the calm waters of the lagoon. At Ruk also we have the barrier reef, nearly two hundred miles in circumference, while the island, to which it was probably once attached, has so far sunk beneath the waves that only the mountain-tops are left, forming numerous islands, from a few rods to five or six miles in diameter. Then there are the atolls, of all sizes and shapes; sometimes so large that one cannot see across from one side to the other.

These islands lie so near the equator, that the days and nights are of nearly equal length throughout the year. The climate is equable, the variation of the thermometer being no more than 15 degrees Fahrenheit — from 72 degrees to 87 degrees. The rainfall is excessive, yet malarial disorders are practically unknown.

In the palmy days of the whale fishery, the harbors of Ponape and Kusaie were much frequented by whale-ships; and the influence upon the natives from contact

with this kind of civilization was most demoralizing. Not a few runaway sailors and others made their homes among the natives, and vice, intemperance, and licentiousness ran riot.

In 1852, Rev. A. A. Sturges and Rev. L. H. Gulick, M. D., began work on Ponape; and Rev. B. G. Snow on Kusaie. Eight long years passed before the first convert was made. The missionaries' lives were sometimes in danger. There were times when no native could even be hired to do any service for a missionary. White men opposed in every way — even robbing the missionaries and threatening to bombard their premises.

But the gospel triumphed. Kusaie is to-day beautiful, not only in its natural features which give it the name of the "Gem of the Pacific," but also in the character of its inhabitants. On Ponape the triumph of the gospel is not so complete. There is still left a heathen party; but the majority of the inhabitants are at least nominally Christians; and, for ten years past, natives of Ponape have been doing missionary work on neighboring islands.

PINGELAP.

In 1871, Mr. Sturges, on his return voyage from the United States, touched at Pingelap, a coral island, one hundred and fifty miles east of Ponape. The inhabitants, numbering about one thousand, were wild, rude savages, almost naked, living in houses little better than kennels, and utterly unacquainted with Christian truth. Mr. Sturges had visited the island before, but could find no opening for the gospel. Now, however, he found the people willing to listen; and at length they promised to receive teachers from Ponape. With a glad and thankful heart Mr. Sturges went to Ponape, gathered the Christians together, and told them that God had opened the door into Pingelap. He called for volunteers to go

and tell those people the way of life. Two families were chosen, and soon after embarked on the *Morning Star* for their destination.

On their arrival they found the natives sullen, inhospitable, and utterly unwilling to receive the teachers. Mr. Sturges inquired the reason of their refusal. The high-priest of the island, who was also a chief, second in rank to the king, produced a paper which the missionary found to be an agreement between one Captain Hayes — a trader whose vessel lay at anchor at Ponape when Mr. Sturges arrived in quest of teachers — and the chiefs of the island, by which they bound themselves for ten years neither to receive teachers nor to trade with any other white man. Its contents had been explained to them, and they had made their marks, and now held the obligation to be binding. Captain Hayes well knew that missionary influence would interfere with his unlawful gains, and especially his licentious habits. Hence his opposition.

Mr. Sturges was compelled to return, and the powers of darkness, for the time, triumphed. But God works in his own way.

Six natives of Pingelap had previously been brought to Ponape by a trader, as his servants. When their time of service ended, he set them adrift; and, being strangers in a strange land, they knew not what to do. Presently they fell into the hands of the missionary, to whom they resorted in their trouble, and were permitted to use some native houses and to cultivate a piece of land. They were also invited to attend school. They became so interested that at length they sat up often until midnight to study by the light of a cocoanut-oil lamp. In a few months two of them began to read the Gospels, which had been translated into the Ponapean tongue. They gave such good evidence that the truth had found a lodgment in their hearts, that they were baptized, one

receiving the name of Thomas, the other of David. After eight months of schooling, a vessel touched at Ponape, whose captain kindly offered to carry them back to their homes. Mr. Sturges advised them to go and tell their people what they had learned of Jesus and the way of life.

They went, and at once began telling the "old, old story." Violent opposition was aroused, but they persisted. Finally the heathen high-priest, as at Carmel of old, gathered a large assembly, promising by incantations to kill Thomas and David. While performing the preliminary rites, he became so frenzied that he fell prostrate, and lay like one dead. The natives gathered about him, and used all the restorative processes they knew of, but without avail. They thought him dead. It occurred to some one to summon the teachers. They came, and, kneeling beside the prostrate form, engaged in prayer. The priest returned to consciousness before the prayer was finished; and the multitude at once declared that the new religion had triumphed. The people were now more willing to listen, and the next news wafted to Ponape was that Pingelap had forsaken its old hostility, and was earnestly seeking the light.

A teacher was at once sent from Ponape, and the progress was wonderful. Their houses had been only thatched roofs, the eaves resting on the ground. A hole in the gable, through which the occupants crawled on their hands and knees, served for both door and window. There was no floor save a few cocoanut leaves spread on the ground. But the people now selected a beautiful site on the beach, and built for themselves a village of houses, raised on posts, with floors and sides, doors, and openings for windows. Coral was burned to make lime, and the whole neatly whitewashed. Coral rock was dug out of the reef, and a church large enough to seat six hundred was built; also a commodious dwelling for their teacher.

Cloth was bought of the traders, and men, women, and children were soon decently clothed. The day-school numbered sometimes three hundred, and the Sabbath-school filled the great church. Morning and evening, as well as on the Sabbath, nearly the entire population assembled to hear the gospel. Liquor and tobacco were banished from the island, and the ten commandments became their code of laws. A police force was chosen, a stone jail erected, and justice administered so speedily and, on the whole, so justly, that their court proceedures might perhaps be copied with advantage even by more civilized communities.

Nor was this a transient wave of enthusiasm. They have gone steadily on for twelve years,[1] with less of reaction than often follows revival seasons at home. Thomas returned to Ponape, and, having spent three years in school, is now the ordained pastor of a church of about two hundred and fifty members, beloved and respected by all the inhabitants of the island. All this has been accomplished without expense to Christians at home, except so much as is involved in the yearly visits of the *Morning Star*.

The Pingelap church has sent out one of its members as a missionary to the islands beyond, and their yearly contributions to the American Board are not far from one hundred dollars.

THE MORTLOCKS.

Three hundred miles southwestward from Ponape are the Mortlock Islands, a subordinate group of three atolls * in the Caroline Archipelago. The population is about thirty-five hundred. In December, 1873, three Ponapean families were carried thither by the *Morning Star*. The language was found to be different from that spoken on Ponape. A white man living on one of the

* An atoll is a coral reef enclosing a lagoon. This reef may be entirely barren or may have one or more habitable islets.

[1] See page 18.

islands acted as interpreter. The chiefs and people were asked if they would receive teachers from Ponape. They had seen something of the white man's skill, had heard vague reports of the blessings brought by Christianity to other islands, and were thus predisposed to a favorable answer. Mr. Sturges said to them: "These teachers must be fed and housed. Will you provide for them?" They answered: "Yes." Mr. Sturges then turned to the teachers and said: "You hear what these chiefs promise. Are you willing to take the risk? I have not so much as a fish-hook to leave with you, with which to buy food." These Ponape teachers had left home, friends, and native island with the understanding that they were to receive no pay for their missionary work, and must trust the people to whom they went for food. Food is always plenty and of good quality on Ponape, but the products of these islands are few and inferior. They knew the risk they were taking, — nothing less than starvation in case these heathen went back on their word. Yet they promptly said: "We are willing to stay."

Their few effects were then landed, and the *Morning Star* sailed away. Toward the close of the next year the vessel came again to Ponape on her yearly voyage to the mission stations in Micronesia. Mr. Sturges embarked to visit "his children" at the west. You can scarcely imagine his feelings as the vessel drew near the Mortlocks The love of the missionary for his converts is something like that of a mother for her child. Would he find that the chiefs had kept faith with the teachers? and were they alive, prosperous, and happy?

The *Morning Star* sailed into the lagoon of Lukunor, the eastern island of the Mortlocks. Before she dropped anchor, a canoe was seen to put off from the shore. As it drew near, one of the teachers was recognized, and soon the missionary had him by the hand. Yes, the natives had kept faith, and provided for them, even while they themselves suffered from famine. A

hurricane had swept the great waves over the land, which, at high tide, is but six or eight feet above the ocean level. The salt water had killed the bread-fruit trees and ruined the taro patches. Men, women, and children had died from starvation, yet they had kept their promise and fed their teachers!

After a few days of delightful sojourn the *Morning Star* sailed away, and left them for another year. The parting was a sad one. The teachers were lonely; they were homesick; even the men were in tears. Mr. Sturges offered to take them back, but they said: "No, we will stay."

The next year, Mr. Sturges again embarked for a second visit. The vessel entered the lagoon as before. A boat was lowered, and the missionary soon found himself approaching several hundred natives on the shore. As he drew near, there came floating out over the deep a song of welcome, the words of which he was unable to distinguish, nor could he have understood them if he had. It was a song of welcome to the *Morning Star*, composed by the missionaries on Ponape. The native teachers had translated the words into Mortlock, and there, on the white coral sand, under the shade of the cocoa-trees, were hundreds of people of both sexes and of all ages, singing this song of welcome. As the boat touched the shore, they eagerly crowded forward to grasp the missionary's hand. He was then led by the teachers, first, to the comfortable dwellings in the shade of the cocoa-trees; then a few rods further inland, where, in a grove of bread-fruit trees, stood a church.

Timbers had been sawn, and a frame erected, not unlike that of an oldtime New England barn. The floor and the sides were of hewn plank of the bread-fruit trees, each one representing a log, as this timber will not split. The roof was of thatch, the doors and windows simply openings. Within, at the farther end, was a raised platform, a rude settee, and a pulpit.

Thither the missionary and teachers made their way. The church was packed with natives sitting on the floor. A hymn was sung, and, though out of harmony, their voices were sweet. One and another then offered prayer; after which, many (the husband in all cases sitting by his wife) presented themselves as candidates for baptism. Having been carefully examined, many were approved, and, later in the day, baptized and organized into a Christian church. At each of three stations, on as many islets, the same scene was enacted. All this, at the close of the second year's labor, by men and women themselves born and bred in heathenism!

The work thus begun went on until there was a church on each of the seven inhabited islets of the Mortlock group. The teachers were from time to time reinforced from Ponape, and the work spread to three other islands beyond, with the same wonderful success.

RUK.

Two hundred miles northwest of the Mortlocks lies the lagoon of Ruk. A great coral reef nearly two hundred miles in circumference surrounds a large number of islands varying in size from a mere speck to those with a circuit of twenty or twenty-five miles. The inhabitants number ten or twelve thousand, and are naturally very fierce and barbarous, ever at war among themselves, and merciless toward the white man.

Our eyes had long been turned toward Ruk in vain; but the Lord, at length, opened the way. A native teacher, named Moses, had been stationed on Nama, forty miles from Ruk. After a while a chief from one of these islands, with some of his followers, came to Nama. From curiosity they went to hear Moses preach, became interested, and then took a small house near the teacher, that they might constantly attend the services. When the *Morning Star* made its yearly round, this chief pleaded for a teacher for his own people. Moses was the

chosen man; and, leaving a new teacher in his place, he went with the chief to the lagoon of Ruk. The life of Moses was sometimes in danger, but after a year he was found living in a comfortable house, which the natives had built for him; and in a beautiful grove, near by, stood a nearly completed church. Thirty-six men and women offered themselves as candidates for baptism; twenty-four of whom were approved, and organized into the first church of Uman.

This was in the year 1880. Moses has since been reinforced, and four organized churches, on as many islands, are the fruit of their labors, and every island in the lagoon is calling for teachers. Wars are now infrequent. The people lie down in security at night, and cultivate their lands in peace. Hundreds of children and youth are taught to read and write, and many souls are born into the kingdom.

Reports of the good work have spread to the islands beyond, and from them comes a similar call for gospel helpers. These teachers work without salary, asking from the Board only their clothing and a few simple articles of furniture. About one third of the islands in the Caroline Archipelago have been already occupied. On nine of them heathenism has been entirely overthrown, and on the residue it bids fair to be soon extinguished.

Doubtless, with God's blessing, and with a sufficient force of white missionaries to man the training-schools, and supervise the work, and with a new *Morning Star*, with auxiliary steam-power, which on account of calms and currents in the Pacific is greatly needed, every island might be evangelized within the lifetime of one generation. These islands are literally waiting for God's law, and no other agency except that which is under the care of the American Board is at work in the field. May God enable us all to be faithful to this sacred trust!

APPENDIX.

February, 1890.

In the last paragraph of the preceding sketch Mr. Logan alluded to the need of a new *Morning Star*, with auxiliary steam-power. Largely through his representations as to this need, such a vessel was built in the year 1884, being the fourth vessel of that name which has been constructed by the American Board. As these vessels have played an important part in the missionary work in Micronesia, the following account of them will be in place here. The first was a barkentine, launched in 1856, which, proving inadequate for the service required, was sold ten years later, and a second *Morning Star* was built in 1866. Three years later, October 18, 1869, this vessel was wrecked by drifting upon the rocks of Kusaie. The third *Morning Star* was a barque of 181 tons, which was wrecked while entering the harbor of Kusaie, February 22, 1883. Before tidings of her loss were received, the fourth *Star* was under construction and was launched at Bath, Maine, August 6, 1884. She is a barkentine of about 430 tons measurement, with auxiliary steam-power specially designed for use in the calms which are to be encountered throughout Micronesia and in entering the narrow channels of the harbors, which it is often impossible to enter if dependence is placed upon sails. The amount raised for the building of these four vessels, over and above the insurance received for those that were wrecked, has been $114,593.33. This amount has been contributed chiefly by the children, and in small sums, and besides building the vessels has aided, to some extent, in necessary repairs and running expenses. Since 1887, the *Star* has been under the command of Captain George F. Garland.

In the year 1884, Mr. and Mrs. Logan sailed again for Micronesia to take up their abode on the island of Ruk. Miss Annette A. Palmer also joined the mission, to be connected with the Girls' School on Ponape. The natives at Ruk had built a church in anticipation of the coming of Mr. and Mrs. Logan, and the same year Mr. Henry Worth, an American who had been residing at Ponape and while there had been converted to Christ, went to Mr. Logan's assistance. The report from the Gilbert Islands for the year 1884 states that there were then nine churches, with a membership of 1,716, of whom 558 were received on confession of their faith during the previous year. Five of these Gilbert Island churches had Hawaiian missionaries for pastors, receiving their support from the Hawaiian Evangelical Association.

In the year 1886 Miss E. T. Crosby went to Kusaie to take the place of Miss Cathcart in the Marshall Islands Training School, the health of the latter having compelled her return to the United States. The same year Miss Sarah L. Smith and Miss L. E. Hemingway joined the mission at Kusaie, but the latter was compelled to return at once to the United States on account of her health. During this year evil influences seemed to gain great headway throughout many of the Gilbert Island churches. On the voyage of the *Star* in 1885–86, Dr. C. H. Wetmore, of Honolulu, visited the mission as a delegate of the Hawaiian Evangelical Association. He gave a cheering report of what he saw. Of one of the islands, Pingelap, on which there had been no foreign missionary, but only a native pastor, Dr. Wetmore says: "We landed at Pingelap, where a multitude of children met us at the beach, singing their *beautiful story*, ending with 'Glory, glory, hallelujah!' We spent two days here watching the different phases of the work, in all of which we were much interested. The change effected here in less than fourteen years by Thomas,

helped by Manassa and Tepit in the earlier labors, after strenuous exertions had been put forth to 'prevent the coming of the missionary God,' is perfectly marvelous. Their church is almost large enough to seat one thousand people, the entire population of the island. Its walls are built of coral stone laid up with mortar; the roof is thatched and the floors are made of breadfruit planks. There was also a long flat pavement about five feet wide. The materials for it were quarried from the coral-reef; some of the stones were a fathom and a half long, three feet wide, and four or five inches thick. This pavement was about an eighth of a mile long, extending along the entire length of their village of huts and houses. All these things show both industry and interest in the church enterprise." The work at Ruk and the Mortlocks was also found to be in excellent condition. In the two groups there were fifteen churches, with over 1,000 members and a little less than 1,000 pupils in the day-schools. Dr. Wetmore was greatly pleased at what he saw at Anapauo, the station of Mr. Logan. The changes that had been effected in its surroundings in the way of clearing, planting, and building, during the year and a half the station had been occupied, were surprising. During this year, 1886, Mr. Sturges, one of the pioneers of the mission, was compelled to return with his wife to the United States, never to go back; but before his death he had the great joy of seeing the New Testament completed in the language of Ponape.

In the year 1887 Miss Lucy M. Ingersoll, M.D., joined the mission on Ponape, and Rev. Mr. and Mrs. Daniel J. Treiber at Ruk. The Training School and the Girls' School on Ponape were reported as in a flourishing condition, the former having 36 pupils, and the latter 32. The *Star* having brought down the materials for a school building at Kusaie, the gift of the children of America, it was suggested to the pupils on Kusaie that

they too should give something to the enterprise, and so all the male members of the two schools undertook to carry the lumber up the hill. The task was a heavy one, and occupied about four days, but it was a happy task, and the king of the islands provided the food for the company while they were engaged in the work.

In the year 1887 a dark cloud appeared upon the horizon at Ponape. The Spanish government had before this asserted its claim of sovereignty throughout the whole Caroline group, and on the fourteenth of March a Spanish man-of-war, with a governor, six Roman Catholic priests, a garrison of fifty soldiers, and twenty-five convicts, arrived at Ponape. Assurances were given that the missionary work should not be interfered with; but it was soon apparent that the presence of these men was a serious hindrance. The natives were frightened and assumed a hostile attitude. The governor sought to coerce them, and compelled them to act as his servants. The conduct of the governor and his under-officers became so oppressive that the natives resisted, and after some of their number had been killed in cold blood, a revolt occurred which resulted in the slaughter of the governor and nearly all his officers. Mr. Doane, the veteran missionary, was arrested and carried to Manilla on charge of inciting sedition, but after a comparatively brief detention was returned to Ponape, and a new governor, more prudent and humane, was sent to the island. Since that time, though the influence of the Spaniards has not been favorable to Christian work, yet no overt acts have been committed. On December 27, 1887, Rev. Robert W. Logan was called from his earthly service, when he seemed most needed. He had cared not only for the work in the Ruk Archipelago, but had more than once gone from his station in a small craft to visit the Mortlock churches, watching over them wisely and thoughtfully.

During the year 1888 Rev. Alfred Snelling joined the

mission at Ruk, and Mr. and Mrs. Treiber returned to the United States. Miss Alice C. Little went to Kusaie, to be associated with Miss Smith in the Girls' School. In the voyage of the *Star* during that year it was found that a good beginning had been made on Ocean Island, visited for the first time two years previously, and a teacher was received for the first time on Pleasant Island. There were twenty-seven pupils in the Girls' School at Kusaie. In August of this year the death of Mrs. Walkup, at Kusaie, rendered it necessary that her husband should come to the United States to care for his children, but he returned on the next voyage of the *Star* in 1889, that he might spend a special amount of time in touring through the Gilbert Islands. At the beginning of the school year of 1888–89 thirty-three pupils were enrolled in the Training School on Kusaie, a majority of them not being hopeful Christians, but before the year closed every one had declared his purpose to serve the Lord. The German Protectorate over the Marshall group had interfered in some degree with the development of the missionary work, yet the churches and schools were reported as on the whole in an encouraging condition. The taxes imposed upon the native brethren by the Germans prevented their giving to the evangelistic work as much as they otherwise would. On Ponape two new preaching places were opened during the year, and four new church buildings were erected. The Training School had a larger number of pupils than ever before. In her annual voyage for 1889 the *Star* took down Rev. and Mrs. John J. Forbes, for Ponape, and Mrs. Logan returned, with great self-sacrifice and devotion, to carry on the Girls' School at Ruk.

By the last report received, the record of the Micronesian Mission is as follows: — Stations at which American missionaries reside, 3. At these three stations there reside seven American missionaries, one of them a physi-

cian, and thirteen assistant missionaries, including wives. The out-stations number 47. There are six Hawaiian missionaries, all residing within the Gilbert Island group. In the whole mission there are 15 native pastors and 61 native teachers and preachers. The 47 churches have an enrolled membership of 4,509, of whom 613 were received on confession of faith the previous year. In the four Training Schools there were 114 pupils. In the three Girls' Boarding Schools, 79 pupils. In the common schools, 2,422 pupils. The native contributions for evangelical work amounted to $2,035.30.

May the prayer of the sainted Logan be answered, and God enable us all to be faithful to the sacred trust given us in behalf of the waiting isles.

MICRONESIA.

Stations of the A.B.C.F.M. underlined

"Surely the isles shall wait for me."